

ISSN 1343-8980

Off-print [PDF]

創価大学
国際仏教学高等研究所
年 報

平成29年度
(第21号)

Annual Report
of
The International Research Institute for Advanced Buddhology
at Soka University

for the Academic Year 2017

Volume XXI

創価大学・国際仏教学高等研究所
東京・2018・八王子

The International Research Institute for Advanced Buddhology
Soka University
Tokyo・2018

Gleanings from the *Mahāvastu*^{*}

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1. *vācanā(ka)* / *yācanā(ka)*

In a new edition Mv (KM)¹ we find the following passage:

tasya dāni Upakasya māṇavakasya Gaṅgākule māṣam (Senart 3.184 *māṣa*)
aparasya puruṣasya sakāśato vācanakam labdham (“Then the young Brahmin Upaka obtained a coin as a *vācanaka* from a man on the banks of the river Ganges”²).

All the manuscripts read *vācanaka*; Senart emended it to *yācanaka* (J. III 180 “...Upaka has begged and obtained a penny..”).

Edgerton rejected the reading *vācanaka*, and accepted Senart’s emendation; BHSD s.v. *yācanaka* “alms, the result of begging: Mv iii.184.17 (prose) *māṣa aparasya puruṣasya sakāśato yācanakam* (mss. *vāc*^o, but em. certain) *labdham*”.

PTSD defines *vācanaka* as follows: “At J III. 238 *vācanaka* is used by itself (two brahmins receiving it). It refers to the treating of *brāhmaṇas* (br. teachers) on special occasions. It is not quite sure how we have to interpret *vācanaka*. Prof. Dutoit “Brahmanen-backwerk” (i. e. special cakes for br.); BR give *vācanaka* in meaning of “sweetmeat”.”

The word *yācanaka*, whose meaning in Skt is limited to “beggar, asker” (see MW and PW s.v. *yācanaka*), can also be used in the sense of “alms”, cf. Śikṣ 145.2 *yācanaka-guruko* “desirous of *yācanaka* (i.e. alms)”; Avś 32 *yācanakahetor* “in order to obtain alms”.

Thus, Senart’s emendation seems reasonable and it is grammatically correct, however, in fact, it is unnecessary, because *yācanaka* and *vācanaka* are virtually the same. The former is a Sanskrit form, while the latter is a vernacular one. However, *vācanaka* means not only a “sweetmeat, cake” etc.; but also a donation, or an offering in a more general sense, also including certain types of food given to *brāhmaṇas* on special occasions. This is confirmed by the following occurrence in the mss. of the *Mahāvastu*. When there was a *Kaumudī* festival held in the city, Upaka received a single coin (*māṣa*) as a *vācanaka*. Here *vācanaka* does not mean “cake / sweatmeat”, but a donation in the form of a coin.

The form *vācanaka* is found also in the following sentences:

* I thank Prof. Seishi Karashima for his valuable suggestions regarding the present article. This work was supported by JSPS KAKENHI Grant Number 17K02219.

¹ A new edition of the *Mahāvastu*, based on the sole palm-leaf ms. Sa and the oldest extant paper ms. Na, currently under preparation by Seishi Karashima and Katarzyna Marciniak at The International Research Institute for Advanced Buddhology, Soka University. Hereafter abbr. Mv (KM).

² Unless otherwise indicated, translations are mine.

Jā III 238.15-16:

tattha ekasmīm kule “brāhmaṇe bhojetvā vācanakam dassāmā” ’ti pāyāsam pacitvā āsanāni paññattāni honti (“There, a family thought “having fed the brahmins, we shall give [them] offerings (vācanaka)”, and having cooked rice porridge, [they] prepared seats”³);

Jā III 238.22:

te tattha bhuñjitvā vācanakam gahetvā mañgalam vatvā nikkhamma rājuyyānam agamaṇsu (“They ate there, took the offering (vācanaka), said the blessings, went out and headed toward the king’s garden”⁴);

Jā III 171.22:

“tāta, aham na gacchāmi, tvam ime pañcasate māṇave gahetvā tattha gantvā vācanakāni paticchitvā amhākam dinnakoṭhāsam āharā” ’ti pesesi (“[A brahmin has sent his son] saying: “O my dear, I myself will not go. You take these five hundred young brahmins and go there. Receive the offerings and bring the share that is given to us”.”⁵);

Jā IV 391.15:

ath’ ekadivasam eko gāmavāsī “brāhmaṇavācanakam karissāmī” ti ācariyam nimantesi (“Then one day a villager invited the teacher saying: “I shall make offerings to brahmins”⁶”).

Dhp-a II 84.16:

ath’ ekadivasam ekasmīm brāhmaṇavācanake thullasāṭakena saddhim pāyāsapātim labhitvā... (“One day, during an offering to brahmins, together with a coarse cloth⁷ he received a bowl of boiled rice...”)⁸.

Thus, the meaning of the word *vācanaka* is not limited to “food, cake, sweatmeat” offered to brahmins as donations, but comprises also some other kinds of offerings that might be given to them on special occasions; in fact, its meaning may be more general. In the above examples from Jā one can understand *vācanaka* either as “food” or in a broader sense “offering”, but in the reading in Mv it is *māṣa* “a coin” which is *vācanaka* “donation, offering” given to the young Brahmin Upaka, therefore, *vācanaka* cannot mean “food, cake” here.

³. Cf. Jā(tr): “In one of the houses in the city the people of the house had cooked rice-porridge and prepared seats to feed brahmins and give them portions”; Dutoit III 261-262: “Dort hatten in einem Hause die Leute gedacht: “Wir wollen Brāhmanen Nahrung spenden und ihnen Backwerk geben”.”

⁴. Cf. Jā(tr): “They ate and took their portions, and then with a blessing left and went to the king’s garden”; Dutoit III 262: “Nachdem sie dort gespeist und ihr Backwerk empfangen hatten, dankten sie in schönen Worten, gingen aus der Stadt hinaus und begaben sich nach dem königlichen Parke”.

⁵. Cf. Jā(tr): “My dear son, I am not going, but you are to go there with these five hundred disciples, and receive the cakes, and bring the portion that falls to my share”; Dutoit III 188: “Mein Sohn, ich gehe nicht hin. Gehe du mit diesen fünfhundert jungen Brāhmanen dorthin, nimm die Brāhmaṇengaben in Empfang und bringe uns den Teil, der für uns bestimmt ist”.

⁶. Jā(tr): “One day a villager invited the teacher, intending to offer food to the brahmins”; Dutoit IV 475: “Eines Tages lud ein Dorfbewohner den Lehrer ein, indem er melden ließ, er werde Brāhmaṇenbackwerk machen”.

⁷. *Thullasāṭaka*; cf. PTSD s.v. *thūla*; Dhp-a(tr) 150 has “a small piece of cloth”.

⁸. Cf. Dhp-a(tr) 150: “One day, at a certain Brahman recitation, he received a bowl of rice-porridge and a small piece of cloth, which he took home with him...”.

2. A passage in the *Mahāgovinda-sūtra*

In the chapter *Mahāgovinda-sūtra* in Mv we find an interesting, yet difficult and partially corrupt passage. At first we shall see the readings in the new edition of the Mv:

Mv (KM)

atha khalu bhavanto Mahāgovindo catvāri vārṣikām māsām pratisamīnaṁ karuṇām dhyānam dhyāye. atha khalu bhavanto Mahāgovindo brāhmaṇo caturṇām vārṣikānām māsānām atyayena tadaho poṣadhe pañcadaśyām⁹ paurnamāsyām śīrṣasnāto āhatavastraśucivastranivasto¹⁰, antarā ca vedī¹¹ antarā ca agnim svaktaśarīro¹² pathakṣiptāyām atrānulepanāyām anantarahitāyām agnim prajvāletvā, śrutvānām grhya niṣide uttarāmukho.

Senart changed the readings in the mss. considerably:

atha khalu bhavanto mahāgovindo brāhmaṇo caturṇām vārṣikānām māsānām atyayena tadaho poṣadheyam caturdaśyām paurnamāsyām śīrṣasnāto āhatavastraśucivastranivasto antarā ca vedī antarā cāgnīm snātaśarīro paṭṭaśilāyām ājyānulepanāyām anantarahitāyām agnim prajvāletvā śrāddhānām grhe niṣide uttarāmukho (Senart 3.210).

Jones translated this passage as follows:

“And when the four rainy seasons were over, on the fast-day, on the fourteenth of the month Pauṣa, he washed his head and put on white and clean garments. His body bathed, he lit a fire on the flag-stone which was close by between the altar and the sacred fire and which was smeared with melted butter. He then sat down in 'the house of the faithful' with his face to the north” (J. III 206).

Senart's conjectures are implausible and differ considerably from the readings in the manuscripts. His emendations *pathakṣiptāyām* to *paṭṭaśilāyām*, and *poṣadhe pañcadaśyām* to *poṣadheyam caturdaśyām* are unnecessary. It is not entirely clear how one should understand *anantarahita*, but it is probably used in the meaning “freshly put; just placed”. The problematic words are *svaktaśarīro* and *śrutvānām grhya*, which Senart emended to *snātaśarīro* and *śrāddhānām grhe*, respectively. The word *svakta*^o can be understood as the past participle (Skt *svakta*) of *svañj* (“to embrace, encircle”) or perhaps as *<pari>svakta* from *pari**svañj*. The word (*<pari>svaktaśarīro*) would mean something like “(whose) body is ‘embraced’; i.e., bent down, curled in”. The word *śrutvānām* is inexplicable. Senart emended it to *śrāddhānām* (*grhe*) (cf. J. III 206: “the house of the faithful”), which does not make any sense here. It is probably a corruption of a word meaning *kuśa* grass, such as *kuśatṛṇa*, which agrees with the reading in one of the Chinese translations of this *sūtra* (T.1, no. 8).

The parallel passage in the Chinese translation in question reads as follows:

“At that time, the *purohita* Brahmin (Mahāgovinda), having obtained permission

^{9.} Se *poṣadheyam caturdaśyām*.

^{10.} Corr. Se; Sa Na āhatavaśuci^o (lip.).

^{11.} Sa Na *devī* (met.); Se *vedī*; for the acc. sg. fem. -ī, cf. BHSG § 10.55; Abhis III § 9.4.

^{12.} Sa Na *śarīram*.

from the king, went to a quiet place, concentrated his mind and meditated. During the four months of summer he practiced meditative contemplation of compassion (*karuṇā*). After the four months of summer had passed, when a *Poṣadha* was observed on the 15th of the bright lunar fortnight, he then, at that place, following the *dharma* of brahmins, at first spread fresh cow-dung on the ground and then made a four-cornered (lit. ‘in four directions’, 四方) platform for fire (火壇). In the middle of that platform he made a fire altar (火爐). Then, the purohita Brahmin (Mahāgovinda) bathed his body, put on new clean clothes, and from the north he went up, reached the south border of the platform, [and] threw *kuṣa*-grass (lit. ‘auspicious grass’, 吉祥草), [which] covered entirely the platform. [Then] he sat down facing north. [Murmuring] ‘*ru-va*’ *dhāraṇī* (? 執宰嚕囉), he performed a fire sacrifice and worshipped the god *Brahmā*”¹³.¹⁴

The parallel passage in the Pali version in DN 2.239 is much shorter:

atha kho bho Mahāgovindo brāhmaṇo puratthimena nagarassa navam santhāgāram kārāpetvā vassike cattāro māse patisallīyi karuṇam jhānam jhāyi, nāssuda koci upasamkami aññatra ekena bhattābhihārena.

“Then the Brahmin Mahāgovinda, having built a new lodge in the east [part] of the city, withdrew [there] during the four months of the rainy season, practicing meditation of compassion; and no one approached him except to bring him food”.

Neither the Chinese nor the Pali version of the *sūtra* can help us solve the problems of the difficult readings in the Mv. As mentioned above, the word *śrutvānām* is probably a corruption of a word meaning *kuṣa*-grass, such as *kuṣatṛṇa* (Pā *kusatiṇa*), which occurs many times in various texts, e.g.,

Jm 154: *kuṣatṛṇamātrāstīrṇāyām hi prthivyām...* “on the ground covered with (lit. ‘strewn with’) *kuṣa*-grass”.

If so, then we can tentatively translate the above passage in the following way:

“Having washed his head, he put on new and clean garments¹⁵, bent down (lit. “embraced his body”, *svaktaśarīro*) in a [narrow] space between the altar and the fire, set fire to the butter, which was just placed (*anantara-hita*) on the path there (*pathakṣipta*) there, and having taken *kuṣa*-grass, he sat down facing north”.

¹³. 爾時，輔相婆羅門得王許已，詣寂靜處，諦心專注。於夏四月中修悲禪觀。過夏四月已，當茲芻布薩白月十五日。即於彼處，依婆羅門法，以新瞿摩夷先塗其地，然作四方火壇。其壇中心復作火爐。時輔相婆羅門沐浴其身，著新淨衣。從北而上，至壇南界，擲吉祥草，遍覆壇地，面北而坐。執宰嚕囉，施作火事，以祀梵天。

¹⁴. Cf. Hahlweg 1954: 98: “Als nun der Minister, der Brahmane, die Erlaubnis vom König erhalten hatte, begab er sich an einen einsamen, reinen Ort, prüfte sein Herz und übte Aufmerksamkeit. Während der 4 Sommermonate meditierte er über das Mitleid. Als die 4 Sommermonate vergangen waren, bestreute er gemäß dem Brāhmaṇadharma am 15. Bhikṣu-Poṣadha-Tage, an einem Vollmonntag zuerst den Boden mit frischem Kuhdung, denn errichtete er einen viereckigen Feueraltar. In der Mitte des Altars brachte er die Feuerstelle an. Nachdem der Minister, der Brahmane, seinen Körper gebadet hatte, legte er reine Kleidung an und bestreute den ganzen Altar vom Norden bis zum Süden mit Kusa-Grass und bedeckte (damit) den Boden des altars. Dann setzte er sich, das Gesicht nach Norden gewandt, nieder. Durch Dhāraṇis wie *ru*(rau), *va*(ba), durch Mildtätigkeit und Feueropfer verehrte er den Gott *Brahmā*.”

¹⁵. Pā *ahata-vattha* “new (lit. not beaten, not yet washed) cloth” (PTSD); cf. BhiVin(Ma-L): *syāt yuvā puruṣo manḍanajāṭīyo śīrṣasñāto āhatavastranivastro; tahīm dāni aparo brāhmaṇo śīrṣasñāto āhatavastranivastro tāya rathyāya atikramati.*

3. A verse in *Mahāgovinda-sūtra*

In the chapter *Mahāgovinda-sūtra* we find another interesting passage, describing the division of the country into seven kingdoms.

Senart 3.208-209 wrote as follows:

imā bhavanto mahāprthivī saptarājyavistīrṇā.
dakṣiṇena saṃkṣiptā śakaṭamukhasaṃsthitaṁ |
aṇḍamadhyamāṁ reṇusya rājñāḥ āsi atāḥ puraṇī ||
kaliṅgānāṁ ca asmakānāṁ yo |
māhiṣmatī ca sauvīrāṇāṁ ca rorukam ||
mithilāṁ ca videhānāṁ . . . aṅgeṣu māpaye |
vārāṇasīṁ ca kāśīṣu etāṁ govindamāpitam ||

J. III 204 translated this verse as follows:

“To the south it was in seven parts each shaped like a waggon's mouth . The very centre belonged to King Reṇu. Then came Dantapura of the Kalingas, and Potana of the Asmakas, Māhiṣmati of the Avantis, and Roruka of the Sovīras; Mithilā of the Videhas, Campā of the Angas, did he map out, and Benares of the Kāśis. All this was mapped out by Govinda.”

The new edition Mv (KM) reads as follows:

imāṁ bhavanto mahāprthivī saptadhā rājena¹⁶ . . .¹⁷ <uttareṇa>¹⁸ vistīrṇā¹⁹
dakṣiṇena²⁰ saṃkṣiptā sakaṭamukhasaṃsthita. anumadhyamāṁ²¹ Reṇusya rājñāḥ
<janapado>²² āsi.
Dantapuram²³ Kalīṅgānāṁ Asmakānāṁ ..²⁴ Potanam |
Māhiṣmati c(') Avantīnāṁ²⁵ Sauvīrāṇāṁ ca Rorukam ||
Mithilā ca Videhānāṁ²⁶ Campā Aṅgeṣu māpaye |
Vārāṇasī ca Kāśīṣu etāṁ Govindamāpitam ||

“This great earth <was divided> into seven [parts]. <In the north> it was wide, in the south narrow, like the front of a cart.²⁷ The middle part was <the country> of

¹⁶. Na *sapta rājena*.

¹⁷. There is a lacuna in the text here; cf. DN 2.235: *imāṁ bhavanto mahāprthivī samaṇ suvibhaktam vibhajatū* ti. “sādhu bho” ti khalu *Mahāgovindo brāhmaṇo Reṇusya rājñāḥ pratiśrutvā imāṁ mahāprthivīm vibhaji. uttareṇa...*

¹⁸. The mss. lack *uttareṇa*; I supply this word on the basis of the reading in DN: *uttareṇa āyatam dakkhiṇena sakaṭamukham*.

¹⁹. Sa Na *vistīrṇam*.

²⁰. Sa *dakṣiṇadakṣiṇena* (ditt.); corr. Na.

²¹. “located in the centre”; Sa Na *anu*°; see BHSD *anumajjhima*; cf. DN 2.235: *tatra sudam majjhe reṇussa rañño janapada hoti*.

²². This word is missing in the mss., but cf. DN 2.235: *tatra sudam majjhe reṇussa rañño janapada hoti*. However, if we regard *anumadhyama* as a noun “the part / place in the middle”, then no word needs to be added.

²³. Sa Na *antahpuram* (s.e.) *ca* (unmetr.).

²⁴. One short syllable is missing in the mss., e.g., *ca*.

²⁵. Sa Na *c(') avarttinām* (s.e.).

²⁶. Sa Na *vaidehāñ* (hapl.).

²⁷. Cf. Walshe 1987: 306: “so broad in the north and so narrow like the front of a cart in the south”; see PTSD s.v. *sakaṭa-mukha* “the front or opening of the waggon, used as adj. “facing the waggon or the cart” (?) at D

king Reṇu,²⁸

Dantapura of the Kalingas and Potana of the Asmakas,
And Māhiṣmati of the Avantis, and Roruka of the Sauviras,
Then he disposed (or: mapped out) Mithila of the Videhas, Campā of the Aṅgas,
Then Vārāṇasī of the Kāśis – this was disposed by Govinda”.

A parallel description is found in DN 2. 235:

*imam mahāpaṭhavim uttareṇa āyatam dakkhiṇena sakaṭamukhaṁ sattadhaṁ
samam suvibhattam vibhaji, sabbāni sakaṭamukhāni aṭṭhapesi. tatra sudam
majhe Reṇussa rañño janapado hoti.*

Dantapuram Kaliṅgānam Assakānañ ca Potanam,

Māhissatī Avantīnam Sovirānañ ca Rorukam.

Mithilā ca Vaidehānañ Campā Aṅgesu māpitā,

Bārāṇasī ca Kāśīnam ete Govindamāpitā.

The metre is *Śloka*. The part before the list of the countries Senart wrote as verse, but in DN and in both Chinese versions it is in prose. In *pāda* c the mss. read *antahpuram*, s.e. for *Dantapura*, which Senart misunderstood and wrote as *ataḥ puram* in *pāda* b. As a result, he was forced to put three lacunas further in the verses. In the second verse he wrote a lacuna in *asmakānāñ yo...*, where the mss. he consulted, i.e., mss. B and M, read *yotanam* and *yottanam*, respectively. Undoubtedly, *yotana* is s.e. for *potana*, the *akṣaras p-* and *y-* are very similar. *Potana* is the name of the capital of the Asmakas.²⁹ In the next line Senart added another lacuna *māhiṣmatī ca ...*, where the mss. have *ca varttinam* for the correct *avantīnām*. It is quite certain that *ca varttinam* in the mss. is rather *c(') avarttinam*, where *-tt-* is s.e. for *-nt-*, which later attracted a superscript *r*, resulting in the reading *-rtt-*. In the last verse Senart wrote a lacuna in *pāda* b: *...amgeṣu māpaye*, where, according to his critical apparatus, the mss. read *ca yā amge^o*, but it certainly should be read as *ca<m>pā amge^o*, where *yā* is miswritten for *pā*, while the *anusvāra* has dropped out; *Campā* is the name of a town in *Aṅga*^{30 31}.

There are two Chinese translations of this passage found in T.1, no. 8³² and T.1, no. 1³³. The following table, prepared by Prof. Seishi Karashima, shows the names of the countries

II.234, of the earth -- that is, India as then known -- and at D II.235 (comp. Mahāvastu III.208), of six kingdoms in Northern India”.”

²⁸. Or “the middle part [of the country] belonged to king Reṇu”; then no word needs to be supplied.

²⁹. In his commentary, Senart wrote (Se 3.492): “Je suppose que *ca* est un débris du nom tombé de la ville du Kaliṅga, de même que *potanam* une déformation du nom de celle des Asmakas”. Though Senart was wrong in his supposition regarding *ca*, however, he was on the right track expecting the name of the city to be *Potana*.

³⁰. Senart’s readings were improved on the basis of the Pali parallel in Lüders 1940: 646.

³¹. Senart was right in his note in Mv 3.492: “*Roruka* ne l’est à ma connaissance que par *Div. Avad.*, p. 344 et suiv. La I.1 de la p. 209 se compléterait par l’addition de *Campāñ*”.

³². T. 1, no. 8 (大堅固婆羅門緣起經), 所有迦陵讖國。捺多布囉城。摩濕摩迦國。褒怛(←)那城。晚帝那國。摩咽沙摩城。蘇尾囉國。勞嚕迦城。彌體羅國。尾提咽城。摩伽陀國。瞻波大城。波羅奈國。迦尸大城。

³³. T. 1, no. 1, (長阿含經・典尊經) 檀特、伽陵城 阿婆、布和城 阿槃、大天城 鴟伽、瞻婆城數、彌薩羅城 西陀、路樓城 婆羅、伽尸城 盡汝典尊造。

and their capitals in Sanskrit, Pāli, Chinese and Tibetan sources³⁴:

Mv	DN 2.235	<i>Chang Ahan jing, Dianzun jing</i> 長阿含經・典尊經 (<i>Mahāgovindasūtra</i> in the <i>Dīrgha-Āgama</i>), T. 1, no. 1, 33a22-25	<i>Bhaiṣajya-vastu</i> (Tib[D], no. 1, kha 273a)	<i>Dajiangu Poluomen Yuanqi jing</i> 大堅固婆羅門緣起經 (* <i>Mahāgovinda-brāhmaṇa-nidāna-sūtra</i>)
1. Kaliṅga Dantapura	1. Kaliṅga Dantapura	1 檀特 (*Dandak(a)) 伽陵 (Kāliṅg(a))	1. Ka ling ka mChe ba'i khyim (Dantapura)	1. 迦陵讖 (Kāliṅga) 捺多布囉 (*Datapura)
2. Asmaka Potana	2. Assaka Potana	2 阿婆 (*A(ś)va) 布和 (*Poya- [< *Poya < Pota-])	2. rDo mangs (Aśmaka) sKem byed (Potana)	2. 摩濕摩迦 (m Aśmaka) 褒怛(←惺)那 (Potana)
3. Avanti Māhiśmatī	3. Avanti Māhiśatī	3 阿槃 (Avan-) 大天 (“Great Heaven”)	3. Srung byed (Avanti) Ma he ldan (Mahiśmatī)	3. 晚帝那 (*A)vantina) 摩啞沙摩 (*Māhiśma)
4. Sauvīra Roruka	4. Sovīra Roruka	4 西陀 ?(MC. siei dâ) 路樓 (Roru-)	4. sTang zil can (Sauvīra) Ma rungs pa (Roruka?; Raudraka?)	4. 蘇尾囉 (Sauvīra) 勞嚕迦 (Roruka)
5. Videha Mithilā	5. Videha Mithilā	5 數 (v.l. 藝) (“Number”) [v.l. “Marsh”]) 彌薩羅 (*Misalā [< *Midhalā < Mithilā])	5. Lus 'phags (Videha) Mi thi la (Mithilā)	5. 彌體羅 (Mithilā) 尾提嚩 (*Videhi)
6. Aṅga Campā	6. Aṅga Campā	6 驁伽 (Aṅga) 瞻婆 (*Cambā)	6. Ang ga (Aṅga) Tsam pa (Campā)	6. 摩伽陀 (Maghada) 瞻波 (Campā)
7. Kāśi Vārāṇasī	7. Kāsi Bārāṇasī	7 婆羅 (Vārā-) 伽尸 (Kāsi)	7. Bā rā ṇa sī (Bārāṇasī) Ka shi (Kāsi)	7. 波羅奈 (Vārāṇa-) 迦尸 (Kāsi)

4. *apanītapāni*

In the oldest palm-leaf ms. Sa of the Mv we come across the word *apanītapāni*, which was emended by the scribe of ms. Na to *apanītapātro*, on several occasions. This form became the reading in all the later mss. of the text³⁵. Therefore, the reading in Sa 313v6, 363r3, 367v3, 416v2 *atha khalu bhagavām bhuktāvi dhotapātro apanītapāni...* was changed in Na to *apanītapātro*.³⁶ Since in Skt *apanīta* means “taken away, removed”, therefore the

³⁴. Cf. Akanuma 1931: 545; Karashima 1994: 170-173; BhV(tr.J) 440f.

³⁵. All the later mss. of the Mv derive from the oldest paper ms. Na, which is none other than a copy of the oldest palm-leaf ms. Sa; for more information see Marciniaik 2017.

³⁶. Interestingly, in another place in the text Na and Senart keep the form *apanītapāni* (cf. Senart 3.426).

compound *apanītapāṇi* “with the hands put away” made no sense to the scribe of Na who emended it to *dhotapāṇi apanītapātro* “with the hands rinsed, and the bowl put away”.

In fact, here *apanīta-pāṇi* means “with hands rinsed, washed”. The word *apanīta* in this compound is probably an incorrect back-formation from *onīta* (< *avanīta*) or a corruption of *avanīta*; cf. DP s.v. *onīyati*, *onīta* (“put into water, washed”); Skt *avaṇī* (“to lead or bring down into [water]”, MW). One can compare this reading with the common Pā *onītapāṇi* “with rinsed hands”; and *onītappattapāṇi* “with hands and bowl rinsed”. Therefore, the reading *dhotapātro apanītapāṇi* “with the bowl washed, (and) the hands rinsed” in ms. Sa need not be emended.

5. *doṣacitta, prasādacitta*

In the chapter *Mahāgovinda-sūtra* we find the following passage:

Mv (KM)

ye khalu punah Pañcaśikha striyo vā puruṣā³⁷ vā Mahāgovinde brāhmaṇe ... cittāni (Senart 3.223 reads *paruṣacittāni*) *śravakeṣu cāsyā te³⁸ kāyasya bhedāt param maraṇād apāyadurgativinipātam narakesūpapadyanti. ye khalu puna³⁹ Pañcaśikha striyo vā puruṣā⁴⁰ vā Mahāgovinde brāhmaṇe ... cittāni śrāvakehi cāsyā te kāyasya bhedāt param maraṇāt sugatim svargam kāyam deveśūpapadyanti.*

For the first lacuna Senart wrote *paruṣa-(cittāni)*, which is his own conjecture; mss. B and M, consulted by Senart in this chapter, read *karuṣacittāni*, which is apparently a scribal error for *kaluṣa^o*. Then this wrong form *karuṣa^o* was ‘corrected’ by Senart to *paruṣa^o* in order that the ~~आकृतिरिलानि~~ sense. The word *kaluṣa* “impure, foul” ~~करुष~~ not occur in the old palm-leaf ms. Sa, but it was added much later by Jayamuni, the scribe of the paper ms. Na (fol. 197r8

; the word added in the upper margin:). In the next sentence Senart did not propose any reading but left a lacuna.

This passage has no parallel in the Pali version and in the Chinese translation of the *Dīrghāgama*, but we find its parallel in the Chinese translation of the *Mahāgovinda-sūtra* by Shihu (~1230 C.E.), T. 1, no. 8, 213c4f., where we read *guoshixinzhe* 過失心者 (= *doṣa-citta*) for the first lacuna and *jingxininxzhe* 淨信心者 (= *prasāda-citta*) in place of the second lacuna:

“O Pañcaśikha, at that time, whether among men or women or co-practitioners (同梵行者), if there was one who had aroused the thought of fault (過失心者; *doṣa-citta*; < *dveṣa-citta* “the thought of hatred”) towards the śrāvaka Mahāgovinda, after death they fell into hell. Then, whether among men or women or co-practitioners, if there was one who had aroused the thought of pure faith (*prasāda-citta*, 淨信心者) towards the śrāvaka Mahāgovinda, after death they

³⁷. Sa Na *puruṣo*, corr. Se.

³⁸. Sa *ta* (s.e.; corr. Na).

³⁹. Se *punah*.

⁴⁰. Sa Na *puruṣo*, corr. Se.

obtained rebirth in heaven".⁴¹

In the light of the Chinese parallel we may assume that the lacunas in question should read *dosa*(*cittāni*) (or *dveṣa-*) and *prasāda*(*cittāni*), respectively.

6. *Rohinī*

In the chapter *Pitā-putra-samāgama* we find a problematic verse. At first we shall see the reading in Senart's *editio princeps* (Senart 3.93):

na cātiśītaṁ na ca ati-uṣṇam
ṛtusukhaṁ adhvani te bhaveya |
paśyantu te Koliyā Śakiyā ca
mukhaṁ Rohinīm iva tārakāni ||

Jones (J. III 96) translated this verse as follows:

“It is not too cold nor too hot; but it will be seasonably pleasant for thee on thy way. Let the Koliyans and the Śakiyans behold thy face as stars behold Rohinī”.

However, the readings in the manuscripts differ from Senart's edition. In the new edition the verse in question reads as follows:

Mv (KM)

nātyātiśītaṁ nātyāti-uṣṇam
ritusukhaṁ adhvāniyam tam bhavantam |
paśyamtu⁴² te Koliyā Śakiyā ca
... mukhaṁ Rohinīm va tārakam ||

Pāda d, which lacks two syllables, is problematic. In order to solve this problem, we shall compare the verse with its parallels in Pali and Chinese. At first, a parallel verse in *Theragāthā* 529 reads as follows:

n' evātiśītaṁ na panātiuṇham
sukhā utu addhāniyā bhadante |
passantu tam sākiyā koṇiyā ca
pacchāmukhaṁ rohiniyam tārantam ||⁴³

A parallel passage is found in the Chinese translation in the *Fobenxingji jing* 佛本行集經 (*Collection of Stories of the Buddha's Deeds in Past Lives*), T. 3, no. 190, 890c18f.:

“At this time, it is neither hot nor cold.

It is suitable (堪稱) for the Lord to take pleasure on the way.

People of Śākyas (釋), millions (*koti*, 億) in number, are looking up (at him) in

⁴¹. T0008_01.0213c04 五鬚。彼時會中若男若女。及同梵行者。或於大堅固聲聞起過失心者。身壞命終。墮地獄中。彼時會中若男若女。及同梵行者。於大堅固聲聞起淨信者。身壞命終。得生天界。

Cf. Hahlweg 1954: “Pañcaśikha, die Männer und Frauen, die in der damaligen Versammlung mit (Mahāgovinda) einen Brahma-Wandel führten und gegen Mahāgovinda, den Śrāvaka, sündhafte Gedanken hegten, fielen nach dem Zerfall des Körpers, nach dem Tode in Höllen herab. Die Männer und Frauen, die in der damaligen Versammlung mit Mahāgovinda einen Brahma-Wandel führten und gegen Mahāgovinda, den Śrāvaka, Gedanken voll reinen Glaubens hegten, erlangten nach dem Zerfall des Körpers, nach dem Tode, eine Wiedergeburt in der Himmelswelt”.

⁴². Sa Na paśyatu.

⁴³. EV I 61: “It is not too cold, nor again too hot; the season is pleasant, fit for a journey, lord. Let the Śākiyas and Koṇiyas see you facing west, crossing the River Rohinī”.

expectation and waiting (瞻仰待), like the Net constellation⁴⁴ (畢宿) goes around (迴) looking for (lit. ‘hoping for, wishing’,冀) the moon”⁴⁵

The metre is *Triṣṭubh-Jagatī*, but *pāda* b is unmetrical. In *pāda* a we should read *na atyāti-uṣṇam* for *nātyāti-uṣṇam* (m.c.); while in *pāda* c *Kolīyā* for *Kolīyā* (m.c.). In *pāda* a Senart emended *nātyātiśītam* to *na cātiśītam*, which was unnecessary; cf. Abhis 2.10.3A4 *nātyātiśītam na cātyāti-uṣṇam* “weder viel zu kalt noch viel zu heiß”. In *pāda* b Senart changed *adhvāṇīyam* to *adhvani*, which was also unnecessary; see BHSD s.v. *adhvāṇīya* and PTSD s.v. *addhaniya* “fit for a travel”. Then *ritusukham adhvāṇīyam* means “a season that is pleasant and fit for a travel”.

The metre requires that two syllables = be added at the beginning of *pāda* d. Senart did not write a lacuna, but in order to improve the metre he changed *va* to *iva*, and *tārakam* to *tārakāni*, which Jones (J. III 96) translated “as stars behold Rohinī”. However, the comparison of this verse with its parallel in Th 529 proves that Senart’s conjecture is wrong. The word *tāraka* in the mss. does not mean “star”, but “(intending) to cross”⁴⁶. The missing word is probably *paścā(n)*^o = *pacchā*^o in Th 529. These two syllables *paścā*^o might have been dropped out after the preceding ^o*yā ca* (the *akṣaras* *ya* य and *pa* प are almost indistinguishable from one another) by a sort of haplography. Therefore, *pāda* d in Mv should read *paścāmukham Rohinīm vā tārakam*,⁴⁷ which means “facing west, crossing the river Rohinī”.⁴⁸ Rohinī is the name of a small river (see DPPN s.v. *Rohinī*) which flew through the land of those two clans of Śākyas and Kolīyās, from north to south, therefore the Buddha who had left Rājagrīha and was heading for Kapilavastu, was crossing the river Rohinī facing West.⁴⁹

The differences between the readings of *pāda* d in Mv, Th and the Chinese translation of this passage most probably originate from the fact that Rohinī is also a name of the ninth *nakṣatra*, and in this meaning it is used much more often than as the name of the river. The scribe(s) or translator(s) either confused these two meanings or they were unaware that there was a river named Rohinī in that region. Th 529 probably preserves more original reading than the others. In the mss. of Mv, as a result of a scribal error, *paścā(nī)* had dropped out, but the original reading is still preserved. However, Senart apparently misunderstood the word *tāraka* (“intending to cross”) as meaning “star”, and emended it implausibly to *tārakāni*. The same misunderstanding probably brought about the mistranslation in the Chinese version: *bixiu* 畢宿 (“Net-constellation”) shows that the translator wrongly took the word Rohinī to be the name of a *nakṣatra*.

Therefore, the verse in question may be translated in the following way:

44. One of the twenty-eight mansions of the Chinese constellations: Taurus

45. 此時非熱亦非寒 堪稱世尊受樂道 億數釋種瞻仰待 猶如畢宿羣月迴

46. For the usage of the suffix *-aka* in BHS, see BHSG § 22.2 "the suffix *-aka* is used with rather specialized verbal force, referring both to the future (= "intending to; for the purpose of") and to the past when such forms are hardly more than periphrases for preterite verbs".

^{48.} Cf. EV I 61: "Let the Sākiyas and Kolivas see you facing west, crossing the River Rohini".

49. Cf. Th(tr): 249, n. 3.

“It is not too cold, nor too hot;
 the season is pleasant [and] fit for a travel.
 Let the *Koliyas* and the *Śākiyas* see you, the venerable one,
 with your face [turned] <to the West>, crossing the river Rohinī”.

7. *anubuddhim*

In the chapter *Dharmaladbha-jātaka* we find the following verse:

Mv (KM)

śokasya mūlam̄ palikhanya⁵⁰ sarvam̄⁵¹
 sarvam̄⁵² prahāya bhavalobhajalpam̄ |
 arthasya⁵³ prāptim̄⁵⁴ hrdayasya śāntim̄
 dhyānānuyukto sukham̄ ānubuddhim̄⁵⁵ ||

“Having dug out the whole root of grief, having abandoned all desire (*jalpa*) and longing for life (*bhavalobha*); devoted to meditation, I have discovered happiness,

the attainment of [my] goal, the peace of [my] heart”.⁵⁶

Senart 3.284 reads as follows:

śokasya mūlam̄ parikhanya sarvam̄
 sarvam̄ prahāya bhavalobham̄ āpsye |
 arthasya prāptim̄ hrdayasya śāntim̄
 dhyānānuyukto sukhasārabuddhī ||

This verse (the metre is *Upajāti*) corresponds to *pādas* a and c in two verses found in *Samyutta-Nikāya*:

SN 1.123.6:

sokassa mūlam̄ palikhāya sabbam̄
anāgu jhāyāmi asocamāno,
chetvāna sabbam̄ bhavalobhajappam̄
anāsavo jhāyāmi pamattabandhu.⁵⁷

SN 1.126.14:

atthassa pattim̄ hadayassa santim̄
jetvāna senam̄ piyasātarūpam̄
ekāham̄ jhāyam̄ sukham̄ anubodhim̄ (← *anubodham̄*)⁵⁸
tasmañ janena na karomi sakkhim̄

50. Sa Na *palikhānyām̄*.

51. Sa Na *na sarve* (s.e.).

52. Sa Na *sarvām̄*.

53. Sa Na %syā..

54. Read *pattim̄* (m.c.).

55. Sa Na *ānabuddhih̄* (s.e.).

56. Cf. J. III 272: “Nay, the whole root of grief have I dug out; all greed for life have I abandoned, and I shall win the goal of my endeavour, the peace of my heart”.

57. SN(tr): 215: “Having dug up entirely the root of sorrow, Guiltless, I meditate free from sorrow. Having cut off all greedy urge for existence, I meditate taintless, O kinsman of the negligent”.

58. Cf. DP, I 127a, s.v. *anubujjhati*; SN(S) reads *anvabodhiṇī* instead.

*sakkhī na sampajjati kenaci me.*⁵⁹

In *pāda* b Senart implausibly emended the reading *bhavalobhajalpam* in all the mss. to *bhavalobham āpsye*. The reading in the mss. is correct, which is confirmed by its Pali parallel *bhavalobhajappam* in the verse in SN 1.123. Most interesting is the form *ānubuddhim*, which disappeared in Senart's edition due to his unjustified emendation to *sukhasārabuddhīh* (≠ mss.). The form *ānubuddhim*, which is m.c. for *anu^o*, is 1. sg. aor., as in SN 1.126 *anubodhim* (← *anubodham*); SN(S) 276.11 *anvabodhim*, or in AN 5.48 *eko 'ham jhāyī sukham anubodhim* (one ms. reads *ānu^o*). This rare aorist was probably misunderstood and copied as *"buddhih* instead of *"buddhim*. Thus, *sukham anubuddhim* means "I have understood (true) happiness". The form *anubuddhi* in LV 299.12 may be understood a 3 sg. aor. as well: *adyāvabodhum amṛtam anubuddhi śāstā* "today the Teacher has awakened to realise immortality". Cf. also 1. sg. aor. *anubujjhīm* in Pā, e.g., Mp V 21.7: *sukham anubujjhīm sacchikāsim* "I have understood (and) experienced happiness".

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Symbols and abbreviations used in footnotes:

Abhis = *Die Abhisamācārikā Dharmāḥ: Verhaltensregeln für buddhistische Mönche der Mahāsāṃghikā-Lokottaravādins*, herausgegeben, mit der chinesischen Parallelversion verglichen, übersetzt und kommentiert von Seishi Karashima, unter Mitwirkung von Oskar von Hinüber, Tokyo 2012: International Research Institute for Advanced Buddhology, Soka University (Bibliotheca Philologica et Philosophica Buddhica XIII), 3 vols.

AN = *Ānguttara-Nikāya*, ed. R. Morris/E. Hardy, 5 vols., London 1885–1900: PTS; vol. 6 (Indexes, by M. Hunt, C.A.F. Rhys Davids) London, 1910: PTS.

⁵⁹ SN(tr): 218: "Having conquered the army of the pleasant and agreeable, Meditating alone, I discovered bliss, The attainment of the goal, the peace of the heart. Therefore I don't make friends with people, Nor will I form any intimate ties".

Avś = *Avadānaçataka: A Century of Edifying Tales Belonging to the Hīnayāna*, ed. J. S. Speyer; St.-Pétersbourg: Académie Impériale des Sciences, 1902~1909 (Bibliotheca Buddhica 3), 2 vols.; reprint: Tokyo, Meicho-Fukyū-kai, 1977.

B = manuscript B of the *Mahāvastu*

BHSD = Franklin Edgerton, *Buddhist Hybrid Sanskrit Dictionary*, New Haven, 1953: Yale University Press.

BHSG = Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar*, New Haven, 1953: Yale University Press.

BhiVin(Ma-L) = *Bhiksuni-Vinaya, including Bhiksuni-Prakīrnaka and a Summary of the Bhiksū-Prakīrnaka of the Ārya-Mahāsāmghika-Lokottaravādin*, ed. Gustav Roth, Patna 1970 (Tibetan Sanskrit Works Series 12).

BhV(tr.J) = Fumi Yao 八尾史, *Konponsetsuissai'uburitsu Yakuji* 根本說一切有部律彙事 [A Japanese translation of the *Bhaiṣajyavastu*], Tokyo 2013, Rengō Shuppan 連合出版.

ditt. = dittography

C = manuscript C of the *Mahāvastu*

DN = *The Dīgha Nikāya*, ed. T.W. Rhys Davids and J. E. Carpenter, 3 vols., London 1890-1911: PTS.

DN(tr) = *Dialogues of the Buddha*, tr. from the Pali of the Dīgha Nikāya by T. W. and C. A. F. Rhys Davids, part I-III, 1977 London: PTS (1899, 1910, 1921; SBB vol. II-IV).

Dhp-a = *Dhammapada Aṭṭhakathā*, ed. H. C. Norman, London 1906~14; repr.: London 1970: PTS.

Dhp-a(tr) = *Buddhist Legends: Translated from the original Pali text of the Dhammapada Commentary* by Eugene Watson Burlingame, Harvard University Press 1921, 3 vols (Harvard Oriental Series 28~30); repr.: 1969 London: The Pali Text Society.

DPPN = *Dictionary of Pali Proper Names*, by G.P. Malalasekera, 2 vols., London 1937-1938; London 1960: The Pali Text Society.

Fbx = *Fobenxingji jing* 佛本行集經, T. 3, no. 190, translated by Jñānagupta 閻那崛多 in 591 C.E.

hapl. = haplography

J. = *The Mahāvastu*, translated from the Buddhist Sanskrit, 3 vols., London 1949-1956; 1973-1978, 1987, The Pali Text Society (Sacred Books of the Buddhists; v. 16, 18, 19).

Jā = Jātaka, together with Jātakatthavaṇṇanā (ed. Fausbøll 1877-96).

Jā(tr) = *The Jātaka or Stories of the Buddha's Former Births*, tr. from the Pāli by various hands; under the editorship of Professor E. B. Cowell, Cambridge 1895-1907: The Cambridge University Press, 6 vols.; London 1957: The Pali Text Society.

Jm = *The Jātaka-mālā, or; Bodhisattvāvadāna-mālā* by Ārya-çūra, ed. Hendrik Kern, Cambridge, Mass. 1891: Harvard University Press (Harvard Oriental Series 1).

lip. = lipography

LV = *Lalitavistara: Leben und Lehre des Cākyā-Buddha*, ed. S. Lefmann, 2 vols., Halle 1902~1908: Verlag der Buchhandlung des Waisenhauses; repr.: Tokyo 1977: Meicho-Fukyū-Kai.

MC = Middle Chinese reconstruction of the *Qieyun* 切韻 system

M = manuscript M of the *Mahāvastu*

m.c. = *metri causa*

met. = metathesis

Mp = *Manorathapūraṇī, Buddhaghosa's Commentary on the Āṅguttara-Nikāya*, ed. Max Walleser and Hermann Kopp, 5 vols., London 1924-1956: PTS.

Mv = *Mahāvastu*

Mv (KM) = a new edition of the *Mahāvastu*, based on manuscripts Sa and Na, under preparation by Katarzyna Marciniak and Seishi Karashima at IRIAB.

MW = Monier Monier-Williams, *A Sanskrit-English Dictionary*, Oxford 1899: The Clarendon Press.

Na = the oldest extant paper manuscript of the *Mahāvastu*; completed in 1657 by an eminent scribe named Jayamuni Vajrācārya. The original is kept at the National Archives of Nepal, Kathmandu; the microfilms are available at the National Archives of Nepal in Kathmandu and at the Staatsbibliothek zu Berlin.

Pā = Pali

Pkt = Prakrit

PTSD = Thomas William Rhys Davids & William Stede, eds., *The Pali Text Society's Pali-English Dictionary*, London, 1921~25.

PW = Otto Böhtlingk, Rudolph Roth, *Sanskrit-Wörterbuch*, 7 vols., St. Petersburg 1855~1875.

Sa = the sole palm-leaf manuscript Sa of the *Mahāvastu*; on paleographic grounds dated to ca. 12th c.; the original is lost; the microfilms are available at the National Archives of Nepal, Kathmandu, and at the Staatsbibliothek zu Berlin.

s.e. = scribal error

Se = *Le Mahāvastu*, texte sanscrit publié pour la première fois et accompagné d'introductions et d'un commentaire, par É. Senart, Paris 1882-1897: Imprimerie nationale (Collection d'ouvrages orientaux; Seconde série, 3 Vols.).

Śikṣ = *Çikṣāsamuccaya: A Compendium of Buddhistic Teaching, Compiled by Çāntideva*, edited by Cecil Bendall, St. Petersbourg 1902: Académie Impériale des Sciences; Reprint Tokyo 1977: Meicho-Fukyū-kai (Bibliotheca Buddhica 1).

Skt = Sanskrit

SN = *Samyutta-Nikāya*, ed. L. Feer, 5 vols., London 1884~1898: PTS.

SN(S) = *The Samyuttanikāya of the Suttapiṭaka*, vol. I: *The Sagāthavagga: A Critical Apparatus* by G. A. Somaratne, Oxford 1998: PTS.

SN(tr) = *The Connected Discourses of the Buddha: A Translation of the Samyutta Nikāya*, by Bhikkhu Bodhi, Boston 2000: Wisdom Publications (Teachings of the Buddha).

Tib(D) = Derge (sDe dge) Canon; facsimile reproductions: (1) *Bstan 'gyur sde dge'i par ma: Commentaries on the Buddha's Word by Indian Masters* (CD-Rom), New York: The Tibetan Buddhist Resource Center (TBRC); (2) *The Tibetan Tripitaka*: Taipei Edition, ed. A. W. Barber, Taipei 1991: SMC Publishing.

unmetr. = unmetrical

Vin = *Vinayapitaka*, ed. H. Oldenberg, 5 vols., London 1879~1883: The Pali Text Society.

w.r. = wrong reading

創価大学
国際仏教学高等研究所
年 報

平成31年度／令和元年
(第23号)

Annual Report
of
The International Research Institute for Advanced Buddhology
at Soka University

for the Academic Year 2019

Volume XXIII

創価大学・国際仏教学高等研究所
東京・2020・八王子

The International Research Institute for Advanced Buddhology
Soka University
Tokyo・2020

Gleanings from the *Mahāvastu* (II)*

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Abstract:

The article deals with some passages in the *Mahāvastu* (abbr. Mv), which were misunderstood by Émile Senart in his *editio princeps* but can be restored or considerably improved on the basis of better readings found in an old palm-leaf manuscript from Nepal (abbr. ms. Sa), dating back to the 12-13th centuries, as well as by comparison with the parallel passages found in the Sanskrit, Pāli and Tibetan texts.

Keywords:

Mahāvastu, Buddhist (Hybrid) Sanskrit, Senart

1.

In one of the chapters of the *Mahāvastu* there occurs a passage in which the complexion of the Buddha is compared to a part of a Tāla fruit:

Mv(KM) 3.414f.

pariśuddho bhagavato Gautamasya cchavīvarṇo paryavadāto¹ viprasannañ ca mukhavarṇam. sayyathāpi nāma tālasya pakvasya samprati cyutasya vrntā bandhanāśaya² pariśuddho bhavati paryavadāto sapitanirbhāso ca evam eva bhagavato Gautamasya cchavīvarṇo pariśuddho paryavadāto viprasanno ca mukhavarṇo.³

“Pure and bright is the complexion of Lord Gautama, serene is his face. Like the part of a ripe Tāla fruit which is attached to the footstalk (*bandhanāśaya*), right after it has fallen from the stalk is bright and with a golden sheen, so is the complexion of Lord Gautama pure and bright and his face serene”.⁴

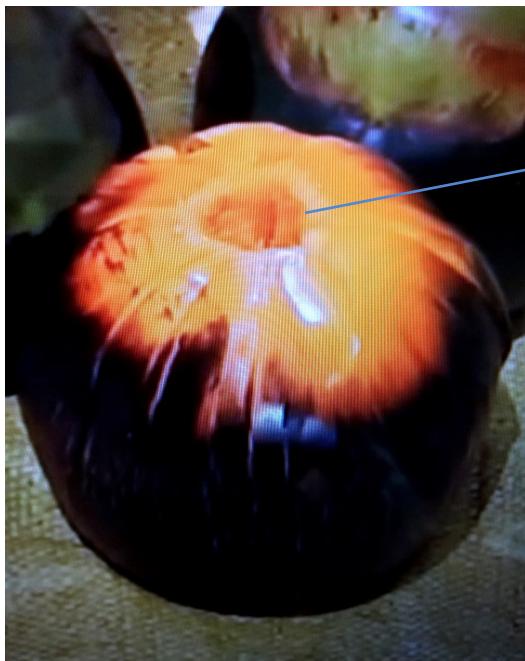
* This work was supported by the Japan Society for the Promotion of Science Grant Number 18F18005. I am grateful to Prof. Marek Mejor for valuable suggestions regarding the present article. I would like to thank Susan Roach for checking my English.

¹ Sen. *pariśuddho paryā*⁹.

² āśaya < āśraya; cf. Pā āśaya < āśaya, āśraya.

³ Cf. Sen. 3.325 *pariśuddho bhagavato Gautamasya cchavivarno pariśuddho paryavadāto viprasannam ca mukhavarṇam / sayyathāpi nāma tālasya pakvasya samprati vrntacyutasya bandhanāśrayo pariśuddho bhavati paryavadāto sapitanirbhāso ca evam eva bhagavato Gautamasya cchavivarno pariśuddho paryavadāto viprasanno ca mukhavarṇo.*

⁴ Cf. Jon. III 316 misunderstands the simile: “Very clear is the complexion of the exalted Gotama, very clear and very bright; very serene is his countenance. Like as, when a ripe palm-nut has just fallen from the tree, the



bandhanāś(r)aya is the part of a Tāla fruit right underneath the husk, which is attached to the stalk. It is golden-yellow and glistening, in contrast to the remaining part of the fruit which is dark in colour.

See Plate 3.

We find the same simile also in the *Lalitavistara* (abbr. LV) 405.10:

tadyathāpi nāma tālaphalasya pakvasya samanantaravrntacyutasya bandhanāśrayah (mss. °āśayah) *pītanirbhāso bhavati pariśuddhah paryavadāta evam eva bhavato Gautamasya pariśuddhānīndriyāṇi pariśuddham mukhamāṇḍalam paryavādatam.*

“Just like the part of a ripe Tāla fruit which is attached to the footstalk, right after it has fallen from the stalk is of yellow hue, in the same way the senses of Lord Gautama are pure and (his) round face is pure and bright”.⁵

The Tibetan translation of LV⁶ reads:

Lit. “Just like the immediate basis of a ripe Tāla fruit detached from the footstalk becomes yellow, pure and bright, in the same way, O Gautama, your senses are pure and your face is pure and bright”, i.e., when the ripe fruit of the Tāla tree is detached from the footstalk, the part of the fruit which has been attached to the stalk becomes golden and bright.⁷

In SN IV 306.10f. we find the following passage:

stalk which supported it is very clear and bright with a golden sheen, just so is the complexion of Gotama the Exalted One very clear and bright and his countenance very serene”.

⁵ Cf. Foucaux 1884: 337 “Ainsi, par exemple, du fruit mûr du Tāla, aussitôt qu'il est détaché du pédoncule, le support qui l'attachait prend le brillant d'une couleur jaune ...”.

⁶ 'phags pa rGya cher rol pa zhes bya ba theg pa chen po'i mdo (ārya-Lalitavistara nāma mahāyānasūtra), Derge, no. 95, mDo sde, kha 194a (fol. 194a7): 'di lta ste dper na / shing ta la'i 'bras bu smin pa rtsa ba nas chad ma thag pa'i rtsa ba logs ser por gda' ba lags te / yongs su dag cing yongs su byang ba de (fol. 194b1) bzhin du gau ta ma khyod kyi dbang po rnam ni yongs su dag la / zhal gyi dkyil 'khor ni yongs su dag cing yongs su byang ba'o //.

⁷ Cf. Foucaux 1884: 379 “Ainsi, par exemple, que le fruit mûr du Tala, aussitôt qu'il est détaché du pédoncule, se revêt d'une nuance dorée, est complètement pur, complètement achevé”.

ekam samayam Bhagavā Rājagahe viharati Veluvane Kalandakanivāpe || atha kho Tālapuṭo naṭagāmani yena Bhagavā tenupasaṅkami (...)

Spk III 102.7f. explains the name Tālapuṭa in the following way: *Tālapuṭo ti, evaṁ nāmako. tassa bandhanā-mutta-tāla-pakka-vanṇo viya mukhavaṇṇo vippasanno ahosi* (“like the colour of the ripe Tāla fruit detached from the stalk”).

2. *Śaṅkhalikhita*

There are numerous passages within the Mv in which the word *saṃlikhita* occurs:

Sa 284r6⁸ *sambādho punar ayaṁ gr̄hāvāso rajasām āvāse⁹ abhyavakāśam pravrajyā. tam na labhyam agāram adhyāvasantena ekāntasamlikhitam ekāntam anavadyam ekānta-pariśuddham ekāntaparyavadātam brahmacaryam caritum. yan nūnāham agārasyānagāriyam pravrajeyam*¹⁰ (= Sa 149v6, 158r5, 342r5, 342r2, 343r5, 343v3, 343v5, 344r2, 344r5, 344v2, 345r3, the mss. and Sen. each time read °*saṃlikhita*).

A very similar passage occurs also in the SBV II 231.30-232.3, where the ms. also has an incorrect form *śaṅkhālīkṛtam* for *śaṅkhalikhitam*:

sambādho gr̄hāvāsah rajasām āvāsaḥ abhyavakāśam ca pravrajyā. tad idam na <suka>ram gr̄hiṇā agāram adhyāvasatā ekāntaśaṅkhālīkṛtam (corr. Gnoli *ekānta-śaṅkhalikhitam*), *yāvaj jīvam, kevalam, paripūrṇam, pariśuddham, paryavadātam, brahmacaryam caritum. yan nv aham keśaśmaśrūny avatārya, kāśāyāni vastrāny ācchādya, samyag eva śraddhayā agārād anagārikām pravrajeyam.*

Edgerton (BHSD s.v. *saṃlikhita*) suggests “adj. or ppp. (not in Skt. or Pali; = AMg. *saṃlihiya*, ppp. to the noun *saṃlehaṇā* = Jain Skt. *saṃlekhanā*; Pali has *sallekha* = *saṃlekha*, q.v., and °*lekhitācāra*), strictly, severely controlled, restricted: in a cliché describing brahmacaryam, *ekānta-saṃlikhitam*”, which is incorrect (so is the explanation of the form given in SWTF s.v. *śaṅkalīkṛta*).

Both *saṃlikhita* in the Mv and *śaṅkhālīkṛta* in SBV are corruptions of the same form *śaṅkha-likhita* (Skt *śaṅkha*°, MW “perfect in its kind, faultless, flawless”; Pā id., PTSD “like a polished shell”). It is also confirmed by numerous occurrences of this form in Pali, e.g.

DN I 63.2ff. *sambādho gharāvāso rajopatho abbhokāso pabbajā. na idam sukaram agāram ajjhāvasatā ekantaparipuṇṇam ekantaparisuddham śaṅkhalikhitam brahmacariyam caritum. yan nūnāham kesamassum ohāretvā kāśāyāni vatthāni acchādetvā agārasmā*

⁸ Cf. Sn 406 *sambādho 'yam gharāvāso rajassāyatanam iti / abbhokāso ca pabbajā iti disvāna pabbaji* ||; SN II 219.24 *sambādho gharāvāso rajāpatho abbhokāso pabbajā; Śbh I 16.6ff. sambādho gr̄hāvāso rajasām āvāsaḥ / abhyavakāśam pravrajya yan nv aham sarvam kadatravargam dhanadhānyahiranyam cōtsr̄jya svākhyāte dharmavinaye samyag evāgārād anagārikām pravrajeyam, pravrajitvā ca pratipattyā sampādayeyam iti / ya eva samutpannaś chandah kuśaleṣu dharmeṣu, ayam ucyate kuśalo dharmacchandah.*

⁹ Sen. °*vāso* (≠ mss.); for the nom. sg. masc. -e, cf. BHSG § 8.25; Abhis III § 6.3; Karashima 2002 § 9.2.

¹⁰ Cf. SN II 219.27f. *yan nūnāham kesamassum ohāretvā kāśāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyam.*

anagāriyam pabbajeyyan ti (cf. Sv I 181.1f. *saṅkha-likhitam likhita-saṅkha-sadisam dhota-saṅkha-sappaṭibhāgañ caritabbam*).

DN(F) 66.5ff. “Für jemand, der das Hausleben führt, ist es nicht leicht, den ganz vollkommenen, ganz reinen, perlmuttergleichen heiligen Wandel zu führen”.

This term might be somehow connected with the names of two brothers, great sages, who were famous for their penance and for abiding strictly by the rule in the country, namely cutting off one’s hands on a charge of theft. When Likhita ate Śaṅkha’s vegetables without asking for permission, the latter sent Likhita to the king to receive appropriate punishment (see PE, p. 453, s.v. Likhita I).¹¹ They are said to have composed the *Dharmasūtras*.

3. *Alparajaskajātīya*

Mv(KM) 3.411

atha khalu bhagavato etad abhūsi “Udrako Rāmaputro śuddho alparajo aparokṣajātīyo so ca dūragato atikrāntagato nevasamjñānāsaṃjñāyatanasahavratāye¹² dharman deśayati. adya saptāhañ kālamgato¹³ Udrako Rāmaputro, mahājāni¹⁴ Udrako Rāmaputro. katamo pi khalv anyo pi satvo śuddho alparajo aparokṣajātīyo me pratibalo prathamam dharmam deśayitam¹⁵ ājānitum na ca nam¹⁶ vihethaye¹⁷ yam idam dharmaśravaṇāya?

All the mss. and Sen. read *aparokṣajātīyo* for *alparajaskajātīyo*. Interestingly, *aparokṣa*^o occurs also in the parallel passage in LV 403.6, which reads: *Rudrakah khalu Rāmaputraḥ śuddhah svākārah suvijñāpakah suviśodhako mandarāgadōṣamoho¹⁸ (C)parokṣavijñāno.*¹⁹

¹¹ Cf. PW s.v. *likhita* “2) m. N. pr. eines Ṛṣi, der auch als Verfasser eines Gesetzbuches fast immer in Verbindung mit Śaṅkha genannt wird. Nach MBH. 12,668. fgg. wurden dem Likhita, weil er in der Einsiedelei seines Bruders Śaṅkha ohne dessen Erlaubniss Fürchte gebrochen und gegessen hatte, vom Könige Sudjumna beide Hände abgehauen. Daher ist *śaṅkhalikhita* so v. a. "ein strenge Gerechtigkeit übender Fürst" 4252. *śaṅkhalikhitā vṛttiḥ* so v. a. "das Ueben strenger Gerechtigkeit" 4756. *śaṅkhalikhitapriya* "ein Freund strenger Gerechtigkeit"”.

¹² Na Sen. *naiva*^o; “stage of neither consciousness nor unconsciousness” (BHSD s.v.); Pā *nevasaññānāsaññā*.

¹³ Sen. *kālagato*; for the so-called *aluk-samāsa*, a *tatpuruṣa* compound with the case ending (here acc.) in its first element retained, cf. Whitney 1889: 483, § 1250; cf. also Oberlies 2001: 122; Sn(tr.N) 182 (*ad* Sn 168); Sadd 741, 745, 767; cf. also Merv-Av *kālam-Vgam* “to die”.

¹⁴ Sa Na *mahājīno* (s.e.); Sen. *mahāhānir* (≠ mss.); see DP s.v. *jāni*² “loss, deprivation”; cf. Vin I 7.33f. *atha kho bhagavato etad ahosi: mahājāniyo kho Uddako Rāmaputto, sace hi so imam dhammam suṇeyya, khippam eva ājāneyyā*.

¹⁵ Sa *deśayitum*; Na Sen. *deśitam*.

¹⁶ Na Sen. *me*.

¹⁷ Corr. Na; Sa *vihethayā*; Sen. *vihetheyā*.

¹⁸ Cf. Tibetan, Derge no. 95, mdo sde, kha 193a (fol. 193a3) *rnam par śes pa lkog tu ma gyur pa* “whose cognition [of phenomena] is evident, not hidden” (cf. BHSD s.v. *aparokṣa* “having not secret intelligence”).

¹⁹ Cf. Foucaux 1884: 335 “Quel est l’être pur, de bonne nature, facile à discipliner, facile à instruire, facile à purifier, ayant peu de passion, de haine et de trouble d’esprit, et ne faisant pas un secret de la science, et qui, faute d’avoir entendu la loi, a subi une grande privation?”.

On the basis of the three occurrences of the distorted form in Mv and LV, Edgerton (BHSD s.v. *aparokṣa*) suggests: “*aparokṣa-vijñāna* LV 403.5, 9 (of Rudraka Rāmaputra) and *aparokṣa-jātiya* Mv iii.322.11, 14 (of Udraka Rāmaputra), or *-jātika* Mv iii.415.10, of manifest, open understanding (LV), or manifest, open (? not obscure? precise mg. not very clear) in nature (Mv)”; however, his observations are not correct (cf. also SWTF s.v. *aparokṣa-vijñāna*).

In fact, the correct form *alparajaska-* “of slight passion, free from passion” (BHSD s.v.) occurs three times in Mv(KM) 3.411 (note, however, that the parallel passages in the LV read *aparokṣa-*):

Mv *Ārādo Kālāmo śrāddho alparajo alparajaskajātiyo*;

Mv *katamo puna anyo pi satvo śuddho alparajaskajātiyo* (LV 403.4f. *katamah sattvah śuddhah svākārah suvineyah suvijñāpakaḥ suviśodhako mandarāgadoṣa-moho 'parokṣavijñāno yo 'śrutavān dharmasya parihiyate*)

Mv *pañcakā bhadravargīyā śuddhā alparajā alparajaskajātiyo* (LV 404.7ff. *te khalu pañcakā bhadravargīyāḥ śuddhāḥ svākārāḥ suvijñāpakaḥ suviśodhakā mandarāgadoṣamohā aparokṣavijñānāḥ*).

Cf. also CPS II 116 *santi sattvā loke jātā vrddhās tīkṣṇeindriyā api madhyendriyā spi mṛdvindriyā api | svākārāḥ suvineyā alparajaso (')lparajaskajātiyā ye 'śravaṇād dharmasya parihiyante ||*;

as well as numerous occurrences in Pāli, e.g.

Vin I 5.6 *santi sattā apparajakkhajātikā assavanatā dhammassa parihiyanti*

(see CPD s.v. *appa-rajakkha* “free from passions [said of a person in whom the guṇa rajas is insignificant; thus “fit for the dhamma”]”; DP s.v. *appa* “-rajakkha, with little or no passion or impurity; -rajakkhajātika, being by nature free from passion”).

It seems likely that *aparokṣa-* in the Mv and LV is a result of a series of wrong back-formations, i.e. *-kkha-* was backformed to *-kṣa-* instead of *-ska-*, *appa-* was ‘corrected’ to *apa-* instead of being backformed to *alpa-*, then the scribe seeing *aparājakṣa-* might have ‘corrected’ it to *aparokṣa-*.

4. *Bhavāṇmūlaka, bhavannetrika, bhagavantaprabhava, bhagavantapratīṣarāṇa*

Mv(KM) 3.430

evam ukte āyuṣmantā pañcakā bhadravargikā²⁰ bhagavantam etad avocat “bhavāṇmūlakā²¹ khalu bhagavām²² dharmā bhavannetrikā²³ bhagavan bhagavantaprabhavā²⁴ bhagavan

²⁰ Sen. °vargīyā; for the intervocalic *k* < *y*, cf. Norman CP VIII 104 (e.g. *Sabhika* < *Sabhiya*; *Bhallika* < *Bhaliya*).

²¹ Na Sen. *bhavāṇmūlakā*; *bhavan* = *bhagavan*.

²² Na Sen. *bhagavan*; for the voc. sg. *bhagavān*, cf. BHSG § 18.81; Abhis III § 15.4.

²³ Na Sen. *bhavannetrikā*; *bhavan* = *bhagavan*.

²⁴ Na Sen. *bhavaprabhavā*; for the stem *-nta* in composition, cf. BHSG § 18.5.

*bhagavantapratīṣaṇā*²⁵. *sādhu bhagavām bhikṣūṇām etam arthaṁ bhāṣe. bhikṣū bhagavato sammukhāc chrūtvā sammukhā*²⁶ *pratigr̥hitvā tathatvāya dhārayiṣyanti*”.

“O Lord, (our) teachings are rooted in the Lord (*bhagavammūlakā*), guided by the Lord (*bhagavannetrikā*), have the Lord as their source (*bhagavamprabhavā*), have the Lord as their resort (*bhagavampratiṣaṇā*). It would be good if the Lord would explain the meaning (of these words) to the monks”.

The correct readings in ms. Sa *bhavammūlaka* “rooted in the Lord”, *bhavannetrika* “guided by the Lord”, *bhagavantaprabhava* “having the Lord as their source” and *bhagavantapratīṣaṇā* “having the Lord as their resort” were changed in ms. Na. The scribe probably regarded the stems *bhavan-* and *bhagavanta-* as scribal errors for *bhava-*. Therefore, he changed the text according to his understanding, and, since all the later mss. derive from ms. Na, they all follow its readings:

Na *bhavamūlakā* *khalu bhagavam dharmā bhavanetrikā bhagavan bhavaprabhavā bhagavan bhavapratīṣaṇā*,

which was followed by Senart in Mv 3.337:

evam ukte bhikṣū bhagavantam etad avocat || bhavamūlakā bhagavan dharmā bhavanetrikā bhagavan bhavaprabhavāḥ bhavapratīṣaṇā | sādhu bhagavām bhikṣūṇām etam arthaṁ bhāṣe bhikṣū bhagavataḥ sammukhāc chrūtvā sammukhāt pratigr̥hitvā tathatvāya dhārayiṣyanti ||.

Jon. III 331 “Coming-to-be, Lord, is the source of things; coming-to-be is their conduit; coming-to-be is their cause; coming-to-be is their mainstay”.

Cf. the parallel passages in Pāli, e.g.

MN I 309.30 *bhagavammūlakā no bhante dhammā bhagavannettikā bhagavampatiṣaṇā*. *sādhu vata bhante bhagavan tam yeva paṭibhātu etassa bhāsitassa attho, bhagavato sutvā bhikkhū dhāressanti* (MN[tr.Ñ] 408 “Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, have the Blessed One as their resort”).

SN III 66.7 *bhagavammūlakā no bhante dhammā bhagavannettikā bhagavampatiṣaṇā* (SN[tr] 901 “Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, take recourse to the Blessed One”).

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Abhis = *Die Abhisamācārikā Dharmāḥ: Verhaltensregeln für buddhistische Mönche der Mahāsāṃghika-Lokottaravādins*, herausgegeben, mit der chinesischen Parallel-version verglichen, übersetzt und kommentiert von Seishi Karashima, unter Mitwirkung von Oskar von Hinüber, Tokyo 2012: International Research Institute for Advanced Buddhology, Soka University (Bibliotheca Philologica et Philosophica Buddhica XIII), 3 vols.

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²⁵ Na Sen. *bhavapratīṣaṇā*.

²⁶ Na Sen. *sammukhāt*.

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CPD = *A Critical Pāli Dictionary*, begun by V. Trenckner, ed. D. Andersen *et al.*, Copenhagen, Bristol, 1924-2011.

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Mv(KM) = a new edition of the *Mahāvastu*, under preparation by Katarzyna Marciniak.

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Sa = the palm-leaf manuscript Sa of the *Mahāvastu*; on paleographic grounds dated to ca. 12th/13th century.

Sadd = *Saddanīti. La Grammaire Palie d'Aggavamsa*. Texte établi par Helmer Smith, I (1928), II (1929), III (1930), IV (1949) Tables, V 1 (1954), V 2 (1966) Vocabulaire, Lund: (*Skrifter utgivna av Kungl. Humanistiska Vetenskapssamfundet i Lund*, XII 1-5); repr.: 3 vols., Oxford 2001: PTS.

Sen. = *Le Mahāvastu*, texte sanscrit publié pour la première fois et accompagné d'introductions et d'un commentaire, par É. Senart, Paris 1882-1897: Imprimerie nationale (Collection d'ouvrages orientaux; Seconde série, 3 Vols.).

Sn = *Suttanipāta*, ed. D. Andersen, H. Smith, London 1913: PTS.

Sn(tr.N) = *The Group of Discourses (Sutta-Nipāta)*: second edition, translated with Introduction and Notes by K. R. Norman, Oxford 2001, Pali Text Society (Pali Text Society Translation Series No. 45).

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SN(tr) = *The Connected Discourses of the Buddha: A Translation of the Samyutta Nikāya*, by Bhikkhu Bodhi, Boston 2000: Wisdom Publications (Teachings of the Buddha).

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Sv = *The Sumanigala-vilāsinī*, Buddhaghosa's Commentary on the *Dīgha Nikāya*, ed. T.W. Rhys Davids and J. Estlin Carpenter, London, 3 vols., 1886-1932: PTS.

SWTF = *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden*, ed. H. Bechert, K. Röhrborn, J.-U. Hartmann, Göttingen 1973ff.

Vin = *Vinayapiṭaka*, ed. H. Oldenberg, 5 vols., London 1879-1883: PTS.

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